UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes
Editor in Chief

Louis L. Mann
Curtis W. Reese
Associate Editors

A Privilege of the Gods

By

WILL LEVINGTON COMFORT

Faith and Belief

By

JESSE H. HOLMES

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The Field

"The world is my country, to do good is my Religion."

"The Hidden Assassin"

Mr. Arthur Henderson, president of the World Disarmament Conference, has become profoundly alarmed. He fears that full and open resumption of armament competition among the Nations is near, and beseeches the great Powers to heed the will of informed peoples and cease their tricky evasion of a duty laid upon them by common sense.

Only a few weeks ago Lord Robert Cecil of Chelwood, the most noted champion of armament reduction in Europe, pointed out that the real dog in the manger in this question is not, as statesmen allege, a public fear which makes itself felt in politics, but the private armament interests who go their way unchallenged, dominating governments, controlling the press in many countries, and exerting themselves to the utmost to thwart real steps toward an easing of the $5,000,000,000 a year burden of armament costs, which is now being borne by a staggering humanity.

Mr. Henderson voices the desire of enlightened and civilized men and women. Lord Cecil suggests to them why their desire is blocked. Is he right?

Yesterday, a dispatch told of the sensation created at Geneva by discovery that, within the past two years, England has sold munitions of war to Bolivia to the tune of $15,000,000, and the United States to the value of $5,000,000. The money used by Bolivia to pay for her American purchases, declares the League of Nations, was loaned to Bolivia from the United States, "the loan being approved by the Department of State at Washington."

During two years past Bolivia and Paraguay have been drifting gradually into war over ownership of territory in the Chaco jungle. Within the past three months this quarrel has developed to a stage where thousands of armed men are embattled in the tropical wilderness. The tragic irony of this situation needs but one more touch: as the quarrel has intensified the United States Government has exerted its influence, in company with other States of South America, to prevent the war. The efforts failed.

And why shouldn't they? With Bolivia being fed arms by munitions interests in the United States and England at precisely the time the Governments of these two latter Nations were professing concern for the safeguarding of peace? This Bolivian episode is worth noting because it illustrates the truth of Lord Cecil's remarks that the armaments interests know no frontiers, bow to no Governmental authority, and do pretty much as they please with policy, if and when they choose.

Their racket is concerned only with profits—which range from 200 to 300 percent. Apply that lucrative yard-

(*Continued on page* 80)

UNITY

"He Hath Made of One All Nations of Men"

Volume CX MONDAY, OCTOBER 17, 1932 Number 5

GANDHI'S FAST UNTO DEATH

(Sept. 23, 1932)

A small frail man with dark and tranquil eyes,
Slowly starving, wrapped in Khaddar folds,
While he the destiny of millions molds,
Prometheus-like, omnipotence defies.
He, suffering woes, by expiation tries
To aid those poor Untouchables, and holds
The hope that all despairing outcast souls
Will someday have an earthly Paradise.

How like a flickering candle-light he seems,
Lit from the fire of justice, truth and love.
Across his darkened India he gleams,
Bringing to light the hundred years of shame,
A cheerful ray of hope, a tiny flame.
Will England blow it out? Oh, God above!

RUTH JACOBY.

Our mind keeps reverting to the drama of Gandhi's fast and its triumphant outcome. The significance of the event is of course beyond all compare. One may search history in vain to find anything to match this quick settlement of an age-old problem of prejudice and politics through the moral force of a single supreme personality. What are the swords of Caesar and Napoleon compared with the soul of Gandhi? But aside from this, which will mark an epoch in the annals of the race, we think of that dramatic picture in Poona jail at the moment of victory. The Mahatma in the yard of the prison, stretched out under the friendly shade of the mango tree; his wife sitting by his side, ministering to his every need; his son and his secretary bringing him messages from the outer world; and the lordly Rabindranath Tagore standing in the presence as a kind of incarnation of India waiting upon the will of the beloved Mahatma. As the news comes that London has yielded, Gandhi smiles and asks for a service of prayer. His favorite hymns are sung; and then, as the little company kneels by the bedside, the silvery voice of Tagore chants petitions of thanks and praise to India's God. With this, a cup of orange juice is lifted to Gandhi's lips, he drinks, and the great fast is over. Meanwhile, outside the prison gates, a vast crowd of Hindus, many of them "untouchables," wait in silence for the word of their adored leader, and, when the news comes that he has eaten, join their prayers to his. The succeeding days are equally impressive—Gandhi faithfully attended by his disciples, the musician sitting by his side and singing sweet songs to cheer his heart, and visitors reverently plucking leaves from the mango trees as mementoes of a supreme moment in India's history! All this is of the essence of the sacred stories of the seers. As Gandhi himself insists, it is religion and not politics that moves his heart and determines his action.

Again the attack on Russia has begun! This time it is the Five-Year Plan, which is being rapturously described in our newspapers as a "failure." That there is failure involved, and frankly confessed in Russia, is undeniable. But failure of—what? Of the hope, which has held the Russian people as in a spell for months gone by, of completing the Five-Year Plan in four years—i. e., by the end of this current year, 1932! The Plan itself, as originally conceived and launched, runs to the end of 1933. But under the whip-lash of Soviet enthusiasm, and under the fierce drive of the fear of impending war from abroad, the Bolsheviki undertook to reach the goal a year earlier. When we were in Russia in the summer of 1931, the popular slogan was everywhere, "We will complete the Five-year Plan in Four." The workers sang this slogan in the parks, they shouted it in the factories, they proclaimed it in the theatres, they broadcast it over the radio. The whole of Russia was geared up to this vast achievement. But evidently the strain was too great. The peasants proved, as always, sluggish and indifferent. The Asiatic crisis distracted attention and broke the rhythm of accomplishment. Above all, the depression got into Russia, as it has gotten into all other countries. The invasion, to be sure, was indirect—no unemployment, no closing of factories, no banking troubles, but a dreadful inability to sell raw materials to impoverished foreign countries, and a corresponding inability to procure the cash to buy machinery and manufactures, and hire experts. So the Five-Year Plan, already completed in certain directions, must as a whole run for its appointed term. This is undoubtedly "failure" in Soviet Russia, where we have become accustomed to the performance of miracles. But in any other country it would be regarded only as moving strictly according to schedule.

The dilemma of economy is one to break the heart as well as to confuse hopelessly the mind. Here are

millions of people faced with the necessity of cutting down their standard of living. Where shall they begin? These gracious appurtenances of their lives have long since become necessities, a part of very life itself. How can they be surrendered? And yet they must be, if life is to go on at all. What to do? The same problem confronts our city, state, and national governments. Here is New York challenged to prune away not less than $80,000,000 of its budget. Of course there are extravagant salaries which can be reduced, and seat-warming employees who can be discharged. But when all possible savings of this kind have been effected, there still remain tens of millions of dollars which must be cut out elsewhere. And nothing can be touched which has not become in the eyes of many persons, for perfectly sound reasons, an absolute necessity to the health, happiness, and higher life of the people. In New York, the Department of Education, like other departments, must reduce its budget. Shall it cut the pay of the teachers? Shall it abandon the summer schools? Shall it close up the continuation schools? The moment any one of these economies is proposed, there rises a howl of protest. And the howls are justified. But the savings must be made, and if money is sought elsewhere, there will be other howls. If there is anything more painful than this dilemma, we do not know what it is. Its real significance, of course, is evident. Through years of expanding wealth and prosperity, we have built up a civilization of manifold activities and noble aims. Now this civilization is beginning to crumble. We can't support it any more! That the process of disintegration can be stayed, is certain. There is energy enough in this world to sustain a much more elaborate society than we have yet developed. But are we ready to do the things that must be done to achieve this end? That's the question!

We may snap out of the depression far faster than we anticipate—if only the rest of the world will get busy and stage a really first-class war. Or a little war would help! In a recent newspaper, for example, we saw a group of Associated Press dispatches which tell an eloquent story:

Bridgeport, Ct., Sept. 30.—(AP)—Saunders Norwell, president of the Remington Arms Company, announced today his company had received "a very large order for munitions from the Republic of Colombia, which is preparing for war with Peru."

Mr. Norwell said orders from other South American sources were reported to be on the way and that one order from Brazil is expected within the next 24 hours.

"This will mean work," Mr. Norwell said, but he declined to make any estimate of the extent to which employment would be speeded up.

New Haven, Sept. 30—(AP)—Officials of the Winchester Repeating Arms Company said today the company had received a large order for munitions from the Brazilian government, which has been engaged in subduing a revolt. The announcement said the order would furnish employment to only an "insignificant" number of regular employes.

Rio de Janeiro, Sept. 30.—(AP)—Attempts to effect an armistice that would call a halt to the civil war between the rebel state of Sao Paulo and the Brazilian federal government failed today.

We suppose that we ought to be glad that attempts to halt that civil war in Brazil "failed." Our churches might well pray that nothing will happen to that perfectly good fight between Colombia and Peru, at least until those Bridgeport factories are all open and at work. And wouldn't it be nice if a real war on a big scale got started in Asia? We know what the Great War did for us while we were wise enough to remain mere sellers and not users of ammunition. Another war of the same caliber would bring back to us within six months all the amazing activity of those fantastic years. Yes—there *is* a way of getting rid of this depression. Prosperity *is* just around that corner where armed conflicts are brewing. But what are we to think of a world which provides riches for one country at the expense of the ruin and devastation of other countries? We know of no more ironic commentary on this civilization we have builded than this fact that war is the greatest quickener of business that we have. Yet it is a deceptive quickening, just as alcohol is a deceptive stimulant. What seems to be life is in both cases only death rushing the more speedily upon its way. If prosperity came to us in the wake of the Great War, industrial collapse in turn came to us in the wake of that prosperity. The War, in other words, was the direct and all-sufficient cause of what we now are suffering. So let us not seriously get excited about these ammunition orders from Colombia and Brazil. They are, as always, grim traffickings with death.

Our colleges have long been greatly troubled by the appearance of radicals in the student body. In European universities radical students are frequently in the large majority, but in this country they are regarded as a kind of diseased growth which must be absorbed or cut away. The University of Pittsburgh has for some years been a seat of disturbance on this issue. Now the authorities are resolved, apparently, to have done with the difficulty altogether. So when the ten thousand students of the University assembled this fall for registration, they were asked to sign the following pledge:

While I am a student at the University of Pittsburgh I pledge, upon my honor, loyalty and allegiance to the Constitution of the United States of America, and to the Constitution and laws of the state of Pennsylvania; and I pledge, upon my honor, loyalty in spirit and in action to the purposes and regulations of the University of Pittsburgh.

There are several things that might be said about this episode. One is well stated by the *New Republic* in a suggestion that the students demand of Chancellor

Bowman and his trustees a similar pledge of "loyalty and allegiance to the Constitution of the United States of America," which includes among other things, it will be remembered, a first amendment guaranteeing freedom of thought and speech to all citizens. As a matter of fact, of course, it is the fear that students may use this freedom, as they have attempted to do in the past in holding protest meetings against militarism, etc., which dictates this pledge, which is as dishonest as it is ridiculous. What the students will do with it we do not know. We assume that they have all signed it, after duly "kidding" it, and will henceforth be good little boys. But what are we to think of a university which attempts to cow its students in this childish fashion? And what is going to become of students who, laughingly or protestingly, cynically or rebelliously, submit to this type of academic overlordship? It looks to us like educational degeneracy all along the line.

The great Dana, editor of the *Sun,* was once asked to define "news." His reply is famous. "When a dog bites a man," he said, "it is not 'news'; but when a man bites a dog, it *is* 'news'." In other words, it is the strange, the unusual, the unexpected which interests the newspaperman. But if this is the case, why are our newspapers so crowded with the trite, the obvious, the inevitable? For instance, when the Geneva Disarmament Conference threw up its hands and adjourned, President Hoover expressed the utmost confidence in the ultimate success of the Conference, and the newspapers gave this statement conspicuous headlines. But why? Was not this a dog biting a man—in other words, just the thing one would know the President would say in this case? Again, when Mr. Chapin succeeded Mr. Lamont as Secretary of Commerce, the newspapers featured him as "believing in the United States" and "having full confidence in American business." What news is there in statements of this kind, as judged by the Dana standard? Would any member of the Cabinet, especially a new member, say anything else? Some day we hope to take up a paper, and read something worth reading, some real news, that a man has bitten a dog! Thus—"President Hoover said today that there was no hope of disarmament at Geneva, that the Conference was a failure, and that he was sorry America participated." Or—"the new Secretary of Commerce, in joining the President's Cabinet today, said that America was bankrupt, and that American business was a flop." Or—"Secretary Stimson returned yesterday from Europe, and said that he had lost all hope of European recovery." Or—"Mr. Farley, campaign-manager for Franklin D. Roosevelt, told the Associated press this afternoon that there were great difficulties in the way of Mr. Roosevelt's election, that New York State was already lost to the Democratic ticket, and that other pivotal states were doubtful." If men talked this way, we would have some *news.* Also, such men, for once in their political lives, might be honest.

Faith and Belief

"Great is the power of words. They make things to be this way and that way." If only we could come to some real and effective agreement about the use and meaning of words, what a lot of difficulties and misunderstandings would fade away and disappear! and how language would be enriched! I open my dictionary at random, and I see one of the everyday words with eleven meanings, another with six, and others with varying numbers up to a dozen. On the other hand the synonyms run up to quite as many. So words mean many things and many words mean one thing. Of course to be strictly accurate, words are just noises and in themselves mean nothing at all; it is our conventions about the use of them that are inextricably mixed. Anyway saying what we mean is a difficult business. Some of our greatest words have been almost ruined by the shifting of their meanings. To "prophesy" as written in the Bible, means "to speak for God"; it has been changed to mean "predict" or "foretell." That leaves the language with no word at all for a spokesman of divine revelation, and with three duplicates for prediction. Another really great loss to religion is the degradation of the word "faith" to mean merely "belief." That again leaves us without a word for that great human experience which used to be called "faith." "Believing" is a passive affair; an honest man has no right to try to believe anything. It is his duty in all sincerity to let evidence and reason act upon his mind to prove or disprove any alleged matter of fact that may be under question. He "believes" in claims of historic verity on a basis of probability and sufficient authority, not otherwise. He "believes" a statement of scientific law on a basis of observation and testing. Neither of these performances has anything to do with "faith" in its original meaning; for faith is dynamic,—creative,—dealing with the future rather than with the past, and including choice as well as evidence, as a basis for action. I have faith in my friend, even though I may believe him to have been guilty of crime or dishonor. I have faith in mankind though I observe it to be stupid, reactionary, cruel, decadent. Be-

lief finds whether or no this or that is "true"; faith enters actively into the task of making it true.

Some of the beliefs of Christianity which have come to be called "faiths" are those in the accuracy of the Biblical accounts of miracles, in the predictive quality of obscure passages in the prophetic writings, and in the literal verity of early Christian or Jewish ideas of God or worship, of the Messianic kingdom, of the nature of the world, and many others. All of these are intellectually unworthy of belief, but as mere beliefs would have been open to change as time brought in the scientific spirit, and increasing knowledge of the nature of the world we live in; but having been made into "faiths," it became a matter of loyalty to hold on to them in spite of or against any amount of evidence of their falsity and futility. The influence of some of these matters of "faith" have been increasingly evil until many of them have been tacitly rejected while they are still formally retained. Nothing could more discredit a religion than such fundamental dishonesty, and it is no wonder that formal Christianity has been steadily losing in power and influence, until its part in the creative life of our times is almost negligible.

Let us take for example the imperial idea of God. Christianity took over from the Jews the idea of God as king, and it was never really replaced by the fatherhood symbol used by Jesus. When the growing religion was officially adopted by Constantine as the faith of Rome it had already adjusted itself to the organization of the Empire, so that its idea of God was permanently symbolized by the Emperor, and has remained so even to our time in the Protestant as well as in the Catholic churches. This involved of course the image of a majestic and powerful person, remote and dangerous. He was not to be approached by private individuals, but only through officials and with the utmost formality. Any possible favors or improvements could be had only by petition; personal initiative for social or other changes might easily bring us into disfavor and invite disaster. Thus a passive acceptance of all that comes to pass, since it must all be in accordance with the arbitrary divine will, is the best and safest course. It will be remembered that attempts by sanitation or otherwise, to check and control disease has frequently been condemned as interference with God's way of handing out punishment to man. The confusion of Jesus with God introduced a sentimental element into the whole concept, an element wholly inconsistent with the general idea. So we find the formal worship developing a curious combination of grovelling before an arbitrary and almighty monarch, and a rather sickly flattering of a powerful patron: "lowly at thy feet we fall,"—"cherubim and seraphim falling down before him,"—"such a worm as I,"—"O worship the king!"—"Jesus is fairer, Jesus is sweeter,"—"only to lie at his feet,"—"O for a thousand tongues to sing my dear Redeemer's praise" and as much more as one chooses to quote. We are so used to it and some of it has such metrical beauty that we easily forget the servile, saccharine and cloying quality of much of it.

The idea of the Messianic Kingdom took its more definite forms from the idea of God. Originally in the prophetic teaching, it was a faith in the coming of another David, as the first David came in a time of defeat and apparently hopeless disaster, to build up a powerful and lasting kingdom by which the Jews should come to be a respected nation among the nations. As the years and generations went by without realizing their hopes, even the prophets came to doubt if these things could be by the usual order of nature; and they came to expect a miraculous intervention to bring it about, or even they postponed it to a world beyond death. This was the easier since they had no very definite idea of an order in nature, or of life after death. The expected king too took on a new character and became a miraculous being, already prepared and held in reserve, though still in some mysterious fashion a son of David. Christianity took over these vague ideas of future glories, and centered them about Jesus. Their ideas were very uncertain, some holding to the belief in a world kingdom like Rome but greater, others looking solely to a transformed life beyond the grave. All agreed however that the new order was to be brought in by miraculous intervention, and that man's part was wholly a passive one. These ideas are still with us and play a large part in the lives of many.

It is impossible to determine how greatly Christian Europe was actually influenced by these ideas; but certainly they played a very considerable part. It followed of course that this world and its affairs were of very little consequence. Life here was of no value except for its influence on a life to come. Suffering and sorrow might almost be welcomed as favors, since they turned our minds from the vain and misleading pleasures of this world. The greatest virtue was the passive acceptance of whatever the Imperial Deity chose to hand out. Men however are apt to be a good deal more intelligent than their creeds, and the interest of life overflows their absurdities. So the greater part of medieval humanity probably ignored the implications of the creeds they formally accepted, taking the life of the world at its actual value and living it vividly and courageously. The church indeed recognized this as inevitable and allowed an inferior morality for the common herd; but the noblest and best, those to whom faith and life were inextricably bound together,—withdrew themselves from the world, and lived meagre, vain, and useless lives in monasteries and convents, starving their lives in blind alleys of fruitless prayer, deteriorating in mind, body and soul. And

the leaderless world, deprived of its best and noblest, suffered and marked time for a thousand weary years. So have these false and harmful beliefs, raised to the rank of faiths, heavily handicapped a world already sufficiently burdened.

But there is an element of life, very different from mere belief, which has served always and still serves, to exalt humanity,—to lead it upward and onward: this is the faith that is the evidence of things not seen, the substance of things hoped for. It has to do with the future rather than with the past, though it does not ignore the lessons of the past. It deals not merely with what is, but primarily with what ought to be. It "takes things as they are" but does not mean by that, that it is going to leave them so. It centers about what the Hebrew prophets called "vision," without which the people perish. Perhaps that which more than any other one thing distinguishes man from the brutes, is that capacity to see a possible future and to set his life with reference to it. Whereas they are driven by the past he is beckoned by that which is not yet but may be. To accept the challenge of the future, to take the chance of failure because success would be glorious,—this is the faith on which religion should be founded. It should be rigid and hard-headed about the past and the present, skeptical and insistent on proof for all matters capable of proof, but carefully and cautiously adventurous in the making of the new life of the world out of the nebulous and uncertain future. Recognizing loyalty to truth, beauty, and to each other as the essential elements of the humanity we long for, religion should keep it ever before us, and keep alive in us that creative will by which we dedicate ourselves to the making of a social order in which these elements may reach their fullest possible development.

JESSE H. HOLMES.

Jottings

In the October 3rd issue of UNITY, we referred to Mr. V. J. Patel, of India, as "a former president of the All-India National Congress." This was a mistake. It should have been "former president of the Legislative Assembly."

When the Republican spell-binders in one breath denounce Roosevelt as a dangerous radical, and then in the next breath accuse him of filching his ideas from President Hoover's speeches—something is wrong somewhere!

During the past summer, after the ousting of the Bonus Raiders, the District of Columbia Commissioners gave orders to the police to keep out of Washington all persons who were, or would become, "public charges." If this rule is still in force this fall, how many Congressmen will be able to pass the police lines?

When an Irishman sees a head, he hits it. When a Party Manager sees a State, he claims it.

The price of wives among the natives of South Africa has gone down ruinously. The market is completely demoralized, we are told. Here is one more case where commodity prices must be lifted if society is to be saved.

Ironies of Circumstance: (2) that when at last the Allies are ready to scrap reparations and treat Germany with some degree of justice, the Prussian junkers and monarchists come back into power.

J. H. H.

The New Gospel

"If it were really true that religion is declining in this country the eagerness to listen-in to sermons on the wireless would be inexplicable."—Daily Mail.

I know of the Ten Commandments: I've heard of
The Golden Rule—
There can be no objection to teaching them in
school—
But a better brand of Religion is advertised
in the press
Of listening to Sunday sermons on a
portable wireless.

Often on Sunday evening, smoking my last
cigar,
I feel extremely thankful that I'm not as
others are;
For surely true Religion and undefiled is this:
To hear one's weekly sermon in Sabbatarian bliss.

When I've done my week's Religion I need not
ponder more
The living Hell of the cities, the chariot
wheels of war:
In some remote Cathedral my proxied
prayers are read—
Blessed are they that hear them, for they
shall be comforted.

—Reginald A. Reynolds.

Call of the Mountain

Within these factory walls I am a drudge
Besmirched with dirt and grease reminding me
I'm part of this machine which will not budge
To give me space to breathe in liberty.
It cries, "More speed! For I must hammer shapes
To market gold and silver for your master
Who makes of you a brutal thing that gapes,
Crushing your form and mind like brittle plaster!"

Out there the mountain with its lovely breast
Of calm, expansive life, invites her boy
To come and lie in solitary rest,
And dream in peace, and no one shall annoy
My sleep. I must unloose from slavery,
And break the chains of all this knavery!

MELVILLE KRESS.

A Privilege of the Gods

[The Importance of Being Alive Here and Now in This Testing-time of All Souls.]

The mysterious times speed on. Get aboard or drop off. No pity on the old man. no allowance made either in value or defect for the middle-aged; no quarter for inexperienced youth, no quitting-time.

Yet a most important time to be alive, to be aboard. Thousands agree to this without knowing why. I have a profound conviction that if we could look over the whole scale of life from high heaven down, from essential spirit to this bottom-land of concreted human selves each in a separate plight, we would choose to be just where we are right now. Not so young as to be without cultural background, and not so old as to be incapable of change. Above all a bit of health to watch the show and take a hand.

What is the basis for holding such a view? The answer seems to lie in the nature of this thing called "Depression." If there were psychic instruments to analyze it as a cloud or an odor or a germ-pocket is analyzed, this hovering horror would doubtless be found to have race-fear for its heaviest constituent. Now for an individual to become infected with disease of any kind, he must have a receiving surface that responds, soil for the seed. To respond to the race-fear, therefore, we must have our own private fear-nests. We could move in and through this depression without a single responsive quiver, and doubtless have a healing effect upon others in passing, if we were rid of the writhing palpitating complexes of a private nature set in motion by the pressures of public disease. Like answers like; every negative answers its own positive, the other side of itself, in this realm of duality we live in. We are in a state of harrowing emotion or better, commotion, because of the fear-stuff lodged within us. Man is therefore a psychic instrument of the most elaborate and complicated kind, but not one in a thousand stops to isolate one feeling from another, or even to watch their separate antics.

People simply become their emotions of the moment, without stopping to deal with them. Most people in fact are as yet proud of their emotions, but the few are not quite so naive. The beginning of wisdom is to become aware of the separate gyrations of anger, envy, jealousy—all the progeny of fear—and to deal with them at first hand for correction and cure. This is the great work of the ages, the tasks assumed by master-artists and heroes. There never was a chance like now to begin, because the vibration in the air touches to the quick every fear behind the belt. They can only be dealt with when aroused; in their quiescence we are not conscious of what these bodies are made of.

Only the angels are naturally fear-proof. The human family can only become so by passing through and overcoming fear. Fear operates from behind. It can only be conquered by being met; fear is to be faced. A man becomes brave by meeting and conquering the fears that come his way. The more he overcomes the braver is he; until he goes out to meet the Dragons of Far Places, not waiting for them to come to him. Incidentally he brings back the Only Princess and other magnificent rewards.

Which is to say he undertakes to clean up his solar plexus and makes a bracing job of it.

It is a privilege of the gods to be here at the present time because it is a testing-time of souls. Every source of income and every resource of hope is apparently locked, every draining means of outgo loosed; every torment in the air, from the loss of the mortgage to the loss of heaven itself. The big D's are dining upon us—doubt, debt, dearth, death. Everywhere life-plans for competency faithfully matured are suddenly wrecked. One need not go to the Gobi or the Congo to meet his perfect mate of fear. They are all here from the crudest physical to the subtlest psychic. By an effort of will alone can one detach himself from the incubus.

The many appear to be dismally bowed. They "dree their weird" without aroused will or any fighting back. Others buck up, plunge into work and fend off the dipping onslaughts to the end of their strength every day. Still others, and all too few, are sticking to their storm-stations with something like spiritual understanding, even pitting a smile against the fork of the crisis. There is nothing better. A smile is the best fear-mangler, even if twisted down a bit at the corners. I do not mean optimism for its own sake, nor affirmations of All is Good without knowing why, but acceptance of the present and its incessant harrowing impacts as a means of speedy deliverance.

During an introspective hour recently I became aware of the actual descent of a wave of forboding. Something like every four minutes, it cycled back touching the mind until actual attention was called to a new phase of misery. When a certain fear has its return cycle once in every three weeks, we pay little attention to it, but when the pains begin to come once in every four minutes, something is about to be born. This is a common experience, and what I seek to express is that a New Age is about to be born, and that to belong to it in participating consciousness each one of us must be cleared of all the clinging cluttering offspring of mismated thoughts and feelings of the past regime.

Pain is here for this clearance, pain the old planetary pedagogue himself. This earth is said occultly to be designated, "The planet of painful endeavor," a nick-name of the gods. Pain is a destroyer only when the innate life is too moribund to respond to its admonition. Pain is a savior when accepted as a corrective, when intelligently put to use. A few at least are working on this principle, and in the minds of these is breaking a great reality—that personal and national rebirth is now possible without complete collapse. Two-thirds of the people of the globe are said still to believe the teaching of reincarnation, but in these unexampled days rebirth is possible in the midst of life, to be born anew on one's feet.

One of the phases of the great cycle of the soul's seeding and reflowering is a period of forced review of its own actions. Those resuscitated from drowning have hinted the nature of this mystery, how all life was glimpsed impersonally in a matter of seconds. Religions of both East and West teach of a state directly following the death of the physical body in which the past life is intimately reviewed. So important is this that a modern Rosicrucian society bases its teaching upon regular hours of self examination—every night to go over the events of the day one by one, motives studied, faults faced and impressed against repetition,

the residuum of value fairly approved—a daily balancing of the books, a daily purgatorial process to offset the ghastly pile-up after death.

The nature of the present vibration pressing upon the lobes of every brain and the still deeper lobes of the unconscious, makes insistently for this kind of self-scrutiny. Unbidden, the over-taxed mind reviews its own tangled paths of the past. Recently in a "brown study" unpremeditated, I saw the whole trail I had come as if from a ridge, the several main forks where, had I taken the other way, present difficulties might have been avoided. This too is in the air for those who are "working with the pangs" for the birth of the new era consciousness. To squat in the dust of the dolorous road is one thing; to rise to the drive of this unique vibration and cheerfully to extract the lessons of past failures for present use, is quite another, and the profound privilege of the present hour.

The American is so constructed that he asks very little of heaven so long as his affairs here are running to suit himself. Naturally on his own, he is no pesterer of the gods. It is only in a period like this when he has run his affairs to the wall, when all he has done for years is frustrated, when he is shown up to others and himself as a stiff-necked, bone-headed private instead of the field-marshal he fancied—that he is forced to inquire into himself toward the end of making a new start.

A beginning over at the bottom is all that will save us now. Here's something not on record as ever happening before: A life-saving job on a national scale without a leader springing up to take command. Outside of America perhaps this couldn't happen. I have very little faith that the political parties in Washington will clean up the situation for us. Such of all men are most deeply intrenched in the old system which is condemned past any attempt of patching up. I would not have personal or national prosperity back on its old terms. The "Rough New Prizes" are a lot dearer than the old smooth ones to those who have smelled the dawn. I believe that America will get afloat again gradually as a result of each man finding his new part and springing to it—a one by one emerging into the consciousness of a right course, a resumption of the few simple and eternal principles upon which living a human life is based.

Life cannot be beaten; it is the game of all games; not so difficult to understand, but it has been stubbornly and stupidly misunderstood. Even this will not be held against the right number of men and women willing to take hold afresh at the bottom, which is eternally a getting straight with one's self. The generation emerging from its teens into action today meets no easy flowing stream, a rapids rather. The casualties will be great, but those who safely pass white water will be strong swimmers. Twenty years from now the world will be in the hands of this hardy few. We who bridge their generation with the next require the essential oil of experience and a spiritual discernment beside, wisely to play our present parts.

WILL LEVINGTON COMFORT.

Towards a World Conflagration: Revolution, and a War on Russia

It is impossible to close one's eyes to the fact that we are moving very fast towards a world conflagration, and it is little short of madness, if not downright cowardice to ignore the portents.

Every day it is becoming increasingly apparent that Capitalism cannot extricate itself from the impasse it has created, nor escape the ruin which that failure will ensure. Capitalism has come to the end of its tether; the world cannot proceed much longer on the foundation of conflicting private interests; there can be no real economic international co-operation until the nations meet as great democracies, instead of a conglomeration of petty private interests which are not only anti-international but anti-national also, and are in a position to consider economic and financial problems from the world standpoint and in the interest of humanity at large.

Events are moving fast. Country after country is defaulting. The false post-war boom in trade caused by wild money-lending and the equally wild world-wide extension of industrial production which far exceeded the need (as determined by the purchasing power which Capitalism permits to mankind), has brought about an impasse, clogged the wheels of trade, thrown some 30,000,000 workers on to the streets, and thus made the position worse by compelling 100,000,000 to live at the level of starvation. Then, having strangled world trade, the capitalists of every country seek to protect themselves by a policy of economic nationalism, whence international trade falls in volume daily.

Finally, as the world veers towards bankruptcy all lending stops, industrial investment ceases, credits and bank deposits are frozen up, and the nations one by one hasten to disaster.

Thus Germany, Austria, Hungary, Bulgaria, Roumania, Greece, Jugo-Slavia, Australia, and a number of South American Republics are on the brink of collapse, while the wealthiest countries of the world—U. S. A., Great Britain and France—with their thousands of millions of pounds of foreign investments, now mostly frozen up, a diminishing trade and 15,000,000 of unemployed, are at their wits end, understanding neither the cause of the disaster which has overtaken them nor its cure.

The situation that has thus arisen threatens to give rise to the class war in new guise. One of the paramount questions of the moment in connection with the present crisis is as to whether the new economies which are being threatened shall be borne by the rich or the poor. In Great Britain, for instance, where a supplementary budget is anticipated in the autumn, a first-class struggle will take place on the question of whether the new money shall come from the taxation of the rich, from reductions in armaments and in the interest on Government loans, etc., or from the Social Services, —education, housing, health, pensions, unemployment benefit, etc.

But one evil leads to another! Can anyone imagine that with a revolutionary situation looming on the European horizon, the capitalist Governments represented at Geneva will feel disposed to disarm? Without exception those Governments are filled with apprehension, and are afraid to take any step which might

appear to weaken their economic, financial or military position.

The fear of revolution, however, is not the only reason which is preventing Disarmament. There must be added the fear of Soviet Russia. The problem of unemployment, which in its more acute forms threatens the world with revolution, is very closely connected with what is taking place in Russia. Whereas in former crises the revolutionary movement has been inspired by a theory, it is now inspired by a fact, a realization which is without question one of the wonders of the age and one of the greatest achievements in recorded history. The social and economic progress of Soviet Russia during the last seven years, and particularly the success of the Five Year Plan, has struck the imagination of the whole world, men of every class and from every walk of life, and thinkers of every school of thought having paid to it their tribute of praise.

It has to be admitted, therefore, that Soviet Russia, with its unprecedented achievements openly admitted on every side, incapable, by reason of a growing volume of unimpeachable testimony, of being denied even by an unscrupulous press, stands today as the supreme challenge to Capitalism, and its greatest menace. Let it be frankly stated that there are many defenders of the capitalist system who, were they satisfied that Russia's success would be maintained, would not hesitate to support a movement for a widespread extension of Russia's economic system, but whilst that is so it must be admitted with equal frankness that the great majority of the upholders of Capitalism will be prepared to go to almost any length to defend that system, and of the privileged position which so many of them occupy under it. Unaccustomed to fundamental thinking, and confronted with a trade collapse and a condition of economic paralysis unparalleled in history, whose cause they do not understand, and whose cure is beyond their grasp, the majority of the apologists of Capitalism believe that the present slump, like past slumps must end sometime, especially if we "all pull together and are prepared to make sufficient sacrifices." Hence they are ready to defend their system to the last, and to attack anything which seriously menaces it.

In view of the above considerations it would be little short of a miracle were a concerted attack not made upon Soviet Russia by the capitalist powers. A careful study of the evidence, however, leaves little room for doubt that such preparations are being made. Let us examine that evidence. And first of all let us consider recent events in the Far East.

Up to the present the world has not been told why the League of Nations failed to take effective action against Japan when last year she invaded Manchuria. Whatever the reason it must have been an important one, as the Big Powers which permitted the League Covenant to be flouted stand to lose very much by Japan's action. The over-running of Manchuria by Japanese troops, the setting up of a puppet State, with Japanese soldiers, police, and administrators everywhere usurping Chinese power and authority can mean no other than that Japan intends to annex that country. She is in fact at this moment engaged in the process of virtual annexation. Undoubtedly such a policy is a blow to the Great Powers of the West, for it means that Japan will monopolize the growing trade which that fast developing country is bound to produce. Those Powers would not submit to such a situation were there not some extraordinary reason for their doing so. I submit that that reason is the fear of Russia, of the influence of its success on the world's workers. In order to place some kind of check to the growing influence of Russia in the Far East, and to set up a barrier between Russia and the 800,000,000 of people who inhabit China, India and Japan, the Great Powers are prepared to see Japan emerge as a great Imperial Power in order to dominate the Far East. In other words Japan is to be permitted to develop into a large Imperial Power in order to check the influence of Russia in the Far East and thus preserve that vast region for capitalist exploitation.

This interpretation, which was expressed by the present writer long before the secret Tanaka Memorandum came to light, is completely vindicated by that remarkable document. This now famous statement of Japan's Imperialist aims was written in 1927 by a Japanese General, Baron Tanaka, while he was Prime Minister of Japan and presented to the Emperor. The Memorandum which recently came to light and was first published in a Chinese newspaper, has so far not been repudiated by the Japanese Government, and indeed it would be difficult for it to do so, as the ideas, policies and intentions it sets forth are at present being followed almost to the letter by Japan in Manchuria. The silence of the League of Nations in regard to the Japanese invasion of Manchuria, and the tenderness with which men like Sir John Simon have spoken of Japan ever since this trouble arose, are ample proof that the League for some unexplained reason is consenting to the conversion of Japan into an Imperialist Power in the Far East. Here is what the *Daily Express* (London) said on 16th May, 1932:

> The assassination of the Japanese Premier is evidence of a longstanding and determined plan by military extremists to seize power in Japan. Plans for a military coup d'etat in Japan are traced back to the famous Tanaka memorandum. This secret document, recently disclosed, revealed a plan . . . not only for the supremacy of Japan as the dominant Power in the Far East, but for the eventual Japanese control and ownership of Manchuria, Mongolia and Northern China.

But the memorandum does something more: It reveals that an ulterior objective of Japan is an attack upon Russia, to be made in due course by the finding of an excuse for taking possession of the Eastern Railway in Manchuria, which of course belongs to Russia. Each step is to be taken in its proper order: First the conquest of Manchuria, then the conquest of Mongolia—both to be undertaken on the pretext of preserving order, putting down bandit gangs, etc.,—and finally the attack upon Russia. The third objective is the one which is designed to win the adhesion of the Great Western Powers to the whole scheme. As the Tanaka document states:

> If we look into the future of Japan we have to admit the inevitability of war with Russia on the fields of North Manchuria.

And again:

> It seems that the inevitability of crossing swords with Russia on the fields of Mongolia in order to gain the possession of the wealth of North Manchuria is part of our programme of national development. . . . We must demand from China the right to build important military railways. When these railways are finished, we can fill North Manchuria to overflowing with our forces. Soviet Russia will have to interfere and this will be our pretext for open conflict.

In an interview published in the Manchester *Guardian* (England) on 28th May, 1932, Mr. Matsudaira, the Japanese Ambassador to Great Britain, informed Dr. M. J. Larsons, the Geneva correspondent of the Dortmunder *Generalanzeiger* (Germany) that "As far as Japan is concerned there is no in-

tention of making trouble with Russia unless Russia takes an offensive action."

He further said in reply to a question about Russia's offer to sign a Pact of Non-aggression with Japan, that "both Japan and Russia were signatories of the Kellogg Pact for the renunciation of war. . . ." To which the Manchester *Guardian* (England) in a leading article makes this caustic reply:

Has Japan, one would have liked to have asked the Ambassador, by her general policy in the Far East, particularly in Manchuria and Shanghai, so enhanced the prestige of the Kellogg Pact, so scrupulously observed its terms, that Russia may reasonably be expected to find in it adequate security against the possibility of Japanese aggression?

Now let us turn to the Western front.

In the interview with the Japanese Ambassador, referred to above, the latter stated that "there is no *imminent* danger of war between the two countries" (Japan and Russia). Exactly. It does not suit the purpose of Japan to have a war with Russia at present. The time for that would be when she has consolidated her position in Manchuria. But as the *Times* (England) stated in a leading article on 17th May, 1932, "Japanese armies are therefore operating in an area where they are almost bound to come into collision sooner or later with the authorities of Soviet Russia." And it may be that a collision will come sooner than was anticipated, by virtue of action on Russia's Western border.

The facts are ominous. General Miller, the Russian White Guard Commander in Paris, has recently boasted that he can place 100,000 fighters in the field in a war against Russia.

The Berlin correspondent of the *Daily Herald* (England) stated on 7th June, 1932:

But it is none the less a fact that Herr von Papen delivered an address on February 27th in an aristocratic Berlin club in which he exposed his point of view on foreign politics and urged such an alliance (a military alliance between Germany, Poland and France) against Russia. He then expressed the hope that France would allow Germany to re-arm for the purpose of "fighting Bolshevism." In return, Germany would renounce for the moment all territorial claims on Poland, regarding Dantzig and the Corridor.

Seeing that such ideas are running in the mind of the new German Chancellor, it is of importance to inquire into the possibilities which lie open to him of military alliances with military or semi-military dictators. It is well-known that there are powerful Fascisti organizations, which are more or less closely linked with White Russian guards in almost all of the States on Russia's Western frontier. These border States include Finland, Poland, Roumania, Bulgaria and Jugo-Slavia, and behind these are Germany, where Hitler is daily growing in strength, Hungary and Austria.

On February 11th, 1932, Paul Faure, Deputy for Creusot, in a speech delivered in the French Chamber of Deputies, made some astonishing revelations. "A few days ago," he said, "the French public were greatly moved on learning that the French Government, without consulting Parliament or any of the Committees concerned, had decided to make a considerable loan to Hungary, which he described as Fascist, reactionary Hungary." This had been done, he said, when there was difficulty in balancing the French budget, and when Municipal authorities found it next to impossible to borrow money to carry on their work. He further revealed that this money passed through a French Bank in which the armament firm of Schneider, of Creusot, was directly interested. Also, the money was passed on to a Hungarian Bank in which the same firm was interested. And then he adds this piece of information:

We have learned that Prince Stahrenberg, who aims at the dictatorship of Austria, accompanied by the leader of the Home Defence Army, recently made a visit to Budapest and had interviews with Horthy, Count Bethlen and General Goemboes. . . . If one day a coup d'etat of Hitler should succeed in Germany, are you sure that something far more serious than an Anschluss would take place, namely, a military alliance between fascist Hungary and Germany?

Later on in his speech Paul Faure accused the Government of beginning the old pre-war errors once again.

Your loan to Hungary is a monstrosity, he said, and you are also lending money to Serbia (Jugo-Slavia) and Roumania. The Serbian Peasants Party have warned you that when the Dictatorship is overthrown they will not repay this money—as Russia told you before the War. Yet you continue . . ."

The Banque de France recently lent money to Roumania, and since Roumania received the money a Roumanian military mission has visited Creusot.

He then went on to enumerate many of the countries from which, according to the newspaper *Le Journal* (France), money was being poured into the coffers of Hitler.

It is also well known that French Generals are in close touch with the militarist leaders of Finland, Poland, Roumania and Bulgaria, as well as with the Russian White Guards who are stationed in France. It is also believed, moreover, that the French scheme for a Danubian Federation is not unconnected with designs for a possible attack upon Russia. Nor can it be questioned that at the present time the Russian "Whites" are everywhere jubilant and confident that the event for which they have been looking for so many years is about to take place. The emergence of Japanese Imperialism, together with the fear of the Western Powers of impending revolution in the West, which Russia's achievement would encourage and inspire, and the knowledge that the influence of Russia on the entire Far East, not excepting India, increases daily, and have brought about a situation which those who have been plotting for a war to overthrow the Soviet regime regard as propitious and the providential fulfilment of their dreams.

An answer must be found to that plot and to those unmistakable designs, and that answer must be a mighty *no,* voiced by the workers of every land, by every man and woman throughout the world who has any respect for humanity, for progress, for the future advancement and well-being of the race. Shall mankind be sacrificed on the altar of a new World War in the interests of a decadent, unrighteous and inhuman Capitalist system? The answer must be a ringing world-wide, unchallengeable *No!*

WILFRED WELLOCK*

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Gibraltar

Faith is the bride of Duty,
Hope is a little child
Born of Strength and Beauty
To sorrow reconciled.

But Love is the lighted altar
That lifts our hearts above;
Firm as the great Gibraltar,
The rock of ages, ... Love.

GEORGIANA BOLE KING.

British or Bolshevik?

Returning to London after five years in America I have been impressed not so much by the evident innovations as by that which has remained unchanged, by a certain resistance to change that characterizes the English manner. Most visitors, for instance, are shocked by the antique design of the taxi-cabs, and argue therefrom a symptom of post-war impoverishment. Such poverty is not so generally evident elsewhere, and closer inspection reveals that the taxis frequently boast a quite recent vintage. The style recalling the millinery of Salvation Army Lasses in its stubborn allegiance to an ancient fashion is by choice and not perforce. A very broad wheel base facilitates turning in narrow streets, the snub nosed hood coyly refuses collision, and if the general effect is gawky and archaic there is no offense to the patron safely seated inside.

Apart from the "Gentleman's Agreement," a phrase that is more agreeable to English than to American ears, the press is chiefly stimulated by the question of postmen's neckwear. It seems that bus conductors have won the right to ply their trade without a necktie and with the shirt open at the throat, radicals in dress reform. Many affect a Byronic touch with shirt collar floating nonchalantly above the jacket. That the jacket itself might be removed entirely has not occurred to anyone, but the poetic aspect of the bus conductors has aroused many misgivings. Even the Manchester *Guardian,* that is credited with a sane and tolerant liberalism, expresses the hope that the postmen who seek the same privilege will prefer to restrict the emancipated shirt to the confines sanctioned by propriety. *Il faut seuffrir pour etre anglais* is the general conclusion.

The *Daily Herald,* Socialist newspaper, has changed at least by increasing its size. At a distance it can be mistaken for a *Daily Mail.* In the public bar of a West End tavern an elderly sailor was reading from it. There was very little drinking, and a great deal of talk. "Soldiers vaccinated — brought down dead like rotten sheep. The pride of England's stock was under the turf." The ancient mariner felt personally aggrieved by this reflection upon British military genius. "Buggered if I don't think you're a bleeding Bolshevik," he said with great disgust. The tone implied that he had reached the depth of opprobrium. Strange the hostility to Russia that is expressed by most Englishmen. Communism is regarded as the final iniquity, Bolshevism is anathema.

Perhaps it is ignorance; but there are some prejudices that cannot be overcome by information and lie deeper than argument. Certainly the sentiment against Bolshevism is pervasive through all classes and conditions. As the "Depression" has become in America a conversational white elephant, so does the ghost of Bolshevism lurk behind the most innocently unpolitical topics such as art or gardening or the sartorial decrees of Post Office. Babes in their cradles are disciplined against Bolshevism, and in the theology of the hour it has superseded original sin, even among the Unitarians. Neither have the New Economic Policy, the entrance of the U. S. S. R. into the League, nor the thrilling progress of the Five Year Plan appreciably altered the opinion of the typical Englishman. Socialists and trade-unionists are as eager in the denunciation of Bolshevism as anyone, especially when it comes to defending themselves from the stigma. "Go back to Russia" is a favorite retort of Hyde Park orators to radical hecklers, and it is generally effective.

No doubt the generating cause of this Russian phobia lies in the fact that England would lose more than any other country by the extension of the Russian economic system. The population of this tight little island is largely sustained by an imperialistic exploitation only possible under capitalism. World communism would involve more radical adjustment in English life than would be required elsewhere. That such adjustment can be introduced gradually to the vast benefit of the majority is the contention of British Socialists, but in the popular mind the risk is better under a Nationalist Conservative government.

Yet the antipathy to Bolshevism seems to be even more deeply rooted than in the facts of immediate economic interest. Marx must have led an extremely isolated life in London in order to achieve the concentrated theories of Das Kapital. The English character is suspicious of all theories, especially those which advocate rational change. If the iron laws operate here it is in a fog of gentle euphemisms. They seem to march backwards, and are only recognized when they have become haloed with tradition. By that time they are generally out-moded and are accepted as mystical peculiarities of the national temperament. So it will be with the open shirts of the bus conductors. When these heroic young men have suffered for a generation in protest, their sons and successors will be allowed to flaunt the larynx in summertime as an honorable badge of their profession.

This poetical idiosyncrasy of the English is diametrically opposed to the philosophy of Bolshevism, so drastic and direct. In compliment the English way might be called the "spiritual interpretation of history." Perhaps "hypocritical misinterpretation" would be a more accurate description. In either case, the potency of this view cannot be ignored; a force in the modern world that will continue to claim adherents among those who cherish the old ways, the old bottles. These people will prefer change gradual and indirect, even if it means the toleration of abuses and the relics of ancient wrong. The English snob is a feeble descendant of feudalism, but he survives by grace of this same law of change.

In England, for the moment "Change by Indirection" seems to function. There is confidence abroad that the country will ride out of the depression, prove the soundness of its economic constitution and win glory as a leader in the march back to prosperity. The tone of the press is optimistic and the Depression rarely intrudes upon conversation. There is even a new resolution and willingness to sacrifice similar in quality if not in scope to the enthusiasm for the Five Year Plan. Will the British or the Bolshevik way be the way of the world tomorrow?

E. Grimwade.

London, England.

Haze

The morning's blue haze
Is wafted incense and smoke
From night's candled shrine.

Buteau Shock.

The Study Table

Greater America

In "Greater America"[1] we certainly have one of the important books of the year. The alternative title—*An Interpretation of Latin America in Relation to Anglo-Saxon America*—adequately expresses its purpose and character. No one has had better preparation for writing such a book than Wallace Thompson. Your reviewer well remembers when he, just out of college, came to Mexico to edit *The Mexican Herald,* of which he made an excellent newspaper. Those were the days of Porfirio Diaz, when to the foreigner interested in the "development" of Mexico, things looked bright. He remained with the paper for six years, until the Diaz power and the Diaz policies were crumbling. As a result of his active and varied experience in Mexico Thompson wrote three excellent books on Mexico—"The People of Mexico, "Trading with Mexico" and "The Mexican Mind." These appeared a full decade after his newspaper work, but in the meantime he had served upon the *Doheny Research Foundation* and had been vice-consul at Monterey. Several years after this trio of standard works, Thompson wrote "Rainbow Countries of Central America" in which the conditions and prospects of the lesser Isthmian republics were presented. For several years past he has been editor-in-chief of *Ingenieria Internacional,* a magazine published in New York for the encouragement of enterprises in Latin America. He has thus had practical and inside experience with Latin American republics for almost thirty years. Yet his torch of hope and confidence burns brightly. In his new book Thompson covers all the countries lying to the south of us, including the Antillean republics of Cuba, Haiti and Santo Domingo. In view of his earlier fuller treatment of Mexico and Central America, main stress is laid upon the lands of South America. Here there is new life, new energy, a larger vision. Thompson sees certain progress in each and all. He emphasizes the idea that the present stress and depression, hard to endure and hard to weather, have been a blessing in disguise and the starting point for vast development. We think he overstresses the significance of the year 1931. We are still too near it to be sure that it will permanently affect the future as deeply as he believes. But that does not destroy his general argument. He believes that the interests of Latin America and those of the United States and Canada are closely connected and that Anglo-Saxon America is destined to have a controlling influence in the development that is to take place. We already have a prodigious influence in directing and aiding it. With this idea in mind our author studies conditions and opportunities. He considers the lands, populations, communications, economic power, agriculture, money, trade, politics and nationalism as they are and as they may be. The studies are serious, fair, balanced. It is true that we have a selfish interest in this development. To Mr. Thompson there is, however, much more than that. He feels that in it we are working toward *world* advancement, that we are participating in a great moral and altruistic enterprise. We believe that he somewhat overestimates the independent activities of the Latin Americans themselves, that he claims more spontaneity than really exists. A single quotation will illustrate our meaning:

> "—— in 1931, following the increased tariff on corned beef to six cents a pound, a new brand of Argentine canned corned beef invaded the United States market at a figure less than this type of import had commanded before the 1930 tariff. This was an individual drive to gain that important market, but it is also indicative of the attitude of forward-looking industralists in Latin America toward their coming opportunities in the markets of North America.

Was this really a move of forward-looking Latin American industrialists or was the whole thing thought out, planned and executed in the United States? What company was it that introduced this successful competitive brand? Was it really a company of Argentinos acting on their own initiative? Similar questions arise rather often in reading the book. They do not affect the facts or the trends, but they do emphasize our feeling that few of Mr. Thompson's most interested readers are as truly imbued with unselfish and friendly co-operative impulses as he is. Aside from the fact that we live in a truly selfish world, Thompson's book is of high importance and a serious contribution. It should be read by everyone who has breadth of view and is capable of vision.

We should indeed know much more of the Latin American countries than we do. We should know them not only as fields for enterprise and exploitation; we should know them as culture areas, with points of similarity and points of difference. A number of books by Latin American authors have lately come to our table and it seems suitable in connection with this notice of Thompson's work to call attention to them. Two of the authors are Cubans, two are Ecuadoreans. By the way, Mr. Thompson says that Ecuador and the United States are the only two American countries which have never been members of the League of Nations.

The number of anthropologists in Cuba is not large. Among them none is better known at home and abroad than Fernando Ortiz. Professor of Public Law in the University of Havana, he has given especial attention to criminal anthropology. The list of his writings is a long one. They cover a wide range—history, sociology, criminology. He is editor of a folklore magazine. An admirer of the Italians, he has written of the Italians who aided in the independence struggle. His book on finger-print identification has practical value. His most extended work is "Hampa Afro-Cubana,"[2] a study of the Negro population of Cuba, not necessarily criminal but socially disadvantaged and vagabond. He is developing the subject in a series of volumes, two of which—*"Hampa Afro Cubana: los Negros Esclavos"* and *"Hampa Afro-Cubana: los Negros Brujos"*—are before us. In the first he gives a history of slavery in Cuba from its beginning down to the emancipation. He considers the geographical and ethnic sources of the slaves, the slave trade, the life of the slave in Cuba, the laws passed regarding their status and treatment. The book is good history, good sociology. Socially the free Negro, both before and after emancipation, was in better condition than in this country. There is much less drawing of the color line. Unfortunately the periods of "American occupation" have deepened race prejudice. In *"Los Negros Brujos"* our author makes a detailed and exhaustive study of Negro witches. In Cuba there has not been the dangerous and unbridled

1. "Greater America." Wallace Thompson. New York: 1932. E. P. Dutton & Co. 16 mo. pp. 275. Price $3.00.

2. "Hampa Afro-Cubana: los Negros Esclavos." Fernando Ortiz. Kabana: 1916. 8 vo. pp. viii. 536.

"Hampa Afro-Cubana: los Negros Bryzos." Fernando Ortiz. Madrid: 1917. 16 mo. pp. 406.

voodooism that existed in Haiti, but witchcraft is much practiced and cases of it are often dealt with in the courts. The book is really a second and revised edition. It carries an appreciative and commendatory introduction by the famous Italian criminologist, Lombroso, which was written at the time when the first edition appeared.

Manual Martinez-Moles is a man of extraordinary interest and originality. At one time he was unjustly in prison, sentenced by the local and supreme courts. He was ten months in confinement and was apparently prepared to spend the remainder of his life in prison, as he strictly warned his family and friends to make no efforts for his release, as he had been guilty of no crime. While in prison, by permission of the officers, he conducted a school for his fellow-prisoners, many of whom learned to read and write and two of whom he prepared for teaching school. It was while he was in prison that he conceived the idea of writing a *"Contribucion al Folklore,"*[3] dealing with his native district, *Sancti Spiritus.* It is to fill seven volumes, four of which lie before us. The word folklore as here used is more comprehensive than usual, including all sorts of local matter, in so far as it makes an appeal to the folk. Martinez-Moles is now a member of the Cuban Senate from Santa Clara province. In 1929 Emilio Gaspar Rodriguez, member of the Cuban Academy and well-known man of letters, wrote an essay, *"Un Hombre que Rie; Martinez-Moles"* (A Man who Laughs; Martinez-Moles). In it he claims that natural and spontaneous laughter is rare under the blue skies of Cuba. Martinez-Moles is the unusual man who laughs instead of weeping, who teaches fellow-prisoners instead of repining, who plans contributions to folklore instead of idling his time away. His work is well worth while. Sancti Spiritus is a city of perhaps 25,000 people, the most important in Santa Clara province. Its foundation dates from 1513 so that it has had more than four hundred years to pile up a mass of folklore. Our author deals but incidentally with Indians or ethnography. In the four volumes before us he deals with traditions, legends, anecdotes, "types," proverbs, sayings and slang. His presentation is simple, direct, attractive. His traditions and legends are not taken down verbatim from aged persons; they are told in his own way. He has a keen sense of humor but does not weary by attempts to be funny. His anecdotes have "salt," sometimes pepper. His "types" include not only the queer and ridiculous, but also those who have attracted attention by ability or achievement. A surprising number of his "types" are Negroes or Mulattoes—showing the Afro-Cubans are really a considerable element in the population. In his *Vocabulario* our author's comment on words and proverbs is terse and informative. Martinez-Moles comes from an old, old "Espirituanist" family and his work is a labor of love.

Undoubtedly due to the patriotic fervor of the Ecuadorian Centenary, this book, *"Cronicas del Guayaquil antiquo,"*[4] is an interesting and timely volume. It is written by the director of the municipal library of Guayaquil and represents the work of years. It has been printed by the City and at the municipal printing office. In recommending its publication to the Cantonal Council, one of the councillors calls it a veritable history of the city, from its earliest times, perfectly documented, instructive, popular and folk-loric." It is all of that. It is thrown into the form of "charlas," or conversations. No definite order of development is followed, but practically no topic is omitted. Settlement, Indians, the religious orders, daily life, public celebrations, ceremonious customs of colonial days, the clergy, lagoons, quaint characters, heroes, slaughter-houses, the city shield, traditions, disasters—all these and many more subjects are presented. Though an antiquarian, the author has a lively sense of the amusing and a dry humor premeates his writing. Ecuador was somewhat neglected in colonial times. The King looked to it for assistance in a pinch, but was slow in responding to appeals. There has always been keen rivalry between Quito, the capital, and Guayaquil, the port. Quito, in the interior and relatively difficult of access, has been rather free from danger. Guayaquil, on the sea, a convenient haven for vessels bound to Peru or returning from there, has always had a more independent spirit, a bolder enterprise. Most revolutionary movements have originated and been organized in Guayaquil. Throughout the colonial epoch Ecuador was dependent upon Peru and the viceroy of the Spanish monarch was located at Lima. When Spain was generous it was Peru that received favors. So, too, in the days of the *Great Colombia,* Ecuador was quite overshadowed and subordinated to Colombia, a situation that was keenly felt and resented by Guayaquil. No other city was more frequently attracted by buccaneers and free-booters than Guayaquil and, considering all the circumstances, she often showed real heroism in resistance. More than once, after being attacked, robbed, or subjected to ransom, the city was burned. Distinction may be made between the "old city" and the "new city," the latter being planned and created after one of these destructions. Some citizens preferred to remain on the old site and a veritable feud developed between them. The city of Guayaquil is known as Guayaquil de Santiago, because located on June 25, 1535—the day of Santiago or Saint James. The period covered by Chavez Franco in his book comes down to 1830, the Independence. It is thus the Guayaquil of colonial days only that is dealt with.

"Paliques de Ayer,"[5] "small-talk" or "chit-chat" of yesterday, is the latest book of an Ecuadorean author, whose earlier works have appeared in Valparaiso (Chile), Yokohoma (Japan), Rome (Italy), and Caracas (Venezuela). He has written both prose and poetry—his prose being chiefly in essays and history. He is still a man in his prime and has had a public career. His *paliques* are partly narrative, partly literary and historical criticism. The first and longest is an interesting reminiscence of a boyhood revolution. In college he had the usual student's rebellious attitude to things as they are. He was involved in a bold conspiracy to seize the president (the famous Alfaro) and put an end to his "despotism." The plot failed and the young man escaped a death penalty through the efforts of his friends, but was obliged to go into exile—first in Peru, then in Chile. He tells the story of his escapade and of his experiences in Lima and Valparaiso—and later in the nitre mining district. In Lima he wasted

3. "Contribucion al Folklore." Manuel Martinez-Moles. Habana: 1926, 1928, 1929. 16 mo. vol. i. ii. "Tradiciones, Leyendas y Anecdotas Espirituanas." vol. iv. "Tipospopulares." vol. vii. "Vocabularis Espirituano: Refranes, Frases Proverbiales, Dichos y Dicharachos."

4. "Cronicas del guayaquil antiguo." Modesto Chaves Franco. Guayaquil. 1930. 8 vo. pp. iv. 641. iv.

5. "Paliques de Ayer." Victor H. Escala. Caracas: 1931. 16 mo. pp. 308.

his time and substance with gay youth and the local group of Ecuadorean exiles; in the nitre mines he learned what it meant to earn his own living. Finally, after two years of exile, he was granted amnesty and returned with joy to his native land. He was then barely twenty-two years of age. This story fills 84 pages in the book. The other articles are brief—book reviews, accounts of interviews with interesting people, addresses on occasions. Most of them have some color of Venezuela, apparently written while he was officially sojourning in that country. Several of them deal with Bolivar, the Libertador, or with Sucre, for whom and whose good name he has an especial loyalty. The celebration of the centennial year, 1930, instigated a flood of books in Venezuela, Colombia and Ecuador particularly, but also in the United States, European lands, and other countries. In these books not only pleasant things, but disagreeable ones, have been said. In some of his articles, Escala is on the defensive for his heroes against attack. It is worth while in this connection to emphasize Ecuador's loyalty to Bolivar. When the Libertador's *"Grand Colombia* seemed a reality, Ecuador was the less considered of the three component states, and more or less writhed under her disadvantages. But when Colombia plotted against Bolivar and ordered him to leave the country, and Venezuela, his native land, forbade him to set foot upon her soil, it was Ecuador that offered him asylum and invited him to spend his last days there.

FREDERICK STARR.

Correspondence

Newspapers and Crime

Editor of UNITY:

UNITY and Harold P. Marley have rendered a noteworthy service in giving us his excellent analysis of "The Significance of the Lindbergh Case" in the issue of some months ago. Will UNITY continue this good work by protesting further against the daily newspapers' methods of printing news of the Lindbergh kidnaping and of other crimes?—and by rousing its readers to join in such a protest?

The question seems to me to be—shall the newspapers continue to interfere with the arrest of criminals, and even directly to encourage youngsters to become criminals, in order to satisfy their sensation-craving readers? Warden Lawes of Sing Sing in his new book says that the worst and most persistent criminals "are often the by-products of a sensational press that could hardly maintain itself without them."

In reporting crimes, how many daily papers are not sensational? Boston's generally-supposed-to-be-best morning paper said in an editorial on May 13, the day after the Lindbergh child's body was found—"If the press has erred, we believe that it now realizes its mistake." Yet five days later this paper gave one-third of its front page and nearly all of two other pages to what its editorial calls "another wretched exhibition of human nature at its worst." When a few years ago I protested against similar details, this paper replied that the case in question was reported still more fully in two New York papers, of which it called one "the conspicuous example of clean, conservative journalism," and the other "a model of high-grade journalism."

It has been said that to improve the press we must begin with the gigantic task of improving its readers; and that the only "possibility of dealing with the devil concerned is by means of a long course of public education." Will not the finer type of journals cooperate in this course of education? Will they even direct such education? Their circulation may increase the more openly they oppose unscrupulous rivals.

Here are some questions for discussion:

1. How far is Professor Pitkin of the Columbia School of Journalism right when he says in a March magazine—"Newspapers report crimes partly as a warning to others, and partly as a public protection. They broadcast information about dangerous criminals to put communities on guard." And how far is Silas Bent, a former newspaperman, right in emphasizing the idea that the first thought of most newspapers is to increase their circulation?

2. If, as said, "the great newspapers emphasize by adequate reporting the plain and unmistakable lessons" of gruesome crimes, are these really moral lessons or lessons *in* crime?

3. Are the details of a murder really news to be printed any more than the details of the lives of degenerates?

4. How much is really known of the practical effects of our newspapers' methods of reporting crimes?

5. How far is our newspapers' treatment of crime due to the community's wrong and reactionary attitude toward those who commit crimes?

6. Does the English plan of giving comparatively little space on an obscure page to a murder or an execution help to account for less crime in England than in this country?

7. How many of our daily newspaper readers wish more space than now given to constructive news and to the enrichment of life?

8. How many American daily papers do not report crimes and other anti-social acts in at least considerable detail? How many of these papers appeal to a buying public enough to be profitable?

9. What about W. A. Macdonald's suggestion that the United States government "take the business of gathering information into its own hands in some cut-and-dried official newspaper?"

HAROLD K. ESTABROOK.

Boston Ethical Society, Boston, Mass.

World Peace Movement of Women

Editor of UNITY:

A few weeks ago a brief letter by me was published in UNITY stating that any person interested in the World Peace Movement of Women, lately formed under the leadership of Mrs. Turner in Berlin, could be supplied with a copy of the pledge of that association by requesting it either from me or from Mrs. Annie E. Gray, Women's Peace Society, 20 Vesey Street, New York City.

Since the announcement of the formation of this society which was made by Rev. Sydney Strong in one of his intensely interesting communications from Geneva, I have learned that Mrs. Albert Einstein and several other prominent German and American women in Berlin were associated with Mrs. Turner in the formation of this world movement. Everyone connected with the War Resisters International knows that Professor Einstein is a firm believer in that organization and that his influence has counted for a great deal in Europe.

I sent letters to a score or more of daily papers and to a few religious publications besides UNITY announcing that I would supply copies of the pledge of Mrs. Turner's society on request. I have had such requests from women (and a few men) in New Hampshire, Massachusetts, Connecticut, New York, Ohio, Texas, Minnesota, Michigan, Illinois, Montana, California, Iowa and a few other states, but, to my amazement, not a single person has mentioned UNITY as the paper in which she saw my letter. I am wondering if all the UNITY subscribers who desired to be listed as members of Mrs. Turner's society wrote direct to Mrs. Turner, for surely there must have been some who would wish to give support to an organization having so excellent a program and beginning a journey to so magnificent a goal.

In case there are some who did not notice my previous letter and who would like copies of the pledge, let me repeat that they can be obtained either from me at 18 Stearns Road, Brookline, Mass., or from Mrs. Gray,. N. Y. C. Since I have borne the expense of having these printed, will those desiring copies of the pledge kindly enclose postage.

LYDIA G. WENTWORTH

Brookline, Massachusetts

The Field

(*Continued from page* 66)

stick against the fact that, within the past 10 years, $37,500,000,000 has been expended upon armaments, and the power of these amiable gentry begins to be understandable. Profit is their god. Humanity . . .? Well, according to the official documents on the World War, "French firms sent entire trainloads of carbon bisulphide to Germany via Switzerland because the Germans paid 10 times as much for it as was received from the Allies. French carbon bisulphide was used for the manufacture of phosgene gas, by which thousands of Allied soldiers were suffocated." German firms sold the French barbed wire.

But let us return to 1932. Are these racketeers dormant? Not at all. They were in force at the recent disarmament conference at Geneva. One of their representatives, for instance, offered Henry W. Nevinson, the famous correspondent of the Manchester *Guardian* lucrative rewards if he would color his dispatches to suit the munitions interests. Instead, Mr. Nevinson, to his everlasting honor, sat down and wrote the whole story for his paper, in which it was printed. Another individual present at Geneva last June was William Shearer. Mr. Shearer, it will be recalled, attained some notoriety and precipitated a scandal when, in 1929, he sued a powerful American munitions firm for pay for the services he declared he had rendered in helping the 1927 Naval conference toward fiasco. Whom did Mr. Shearer represent this time?

Throughout last Autumn and Winter the League Council and the United States at Geneva were striving to halt the Japanese aggression in Manchuria. What were the munitions racketeers doing? They were selling munitions pell mell to China and Japan from England, Switzerland, Germany, France, Czechoslovakia and the United States. This became known through study of clearance papers of ships bound from European ports to the Orient. In many instances the munitions were packed as "soap" and under false manifests of similar nature.

The British Government has admitted that, between November and April last, licenses were granted for the shipping of 10,000,000 cartridges and many machine guns from England to the Orient. Several members of that Government are stockholders in the largest munitions industries of Britain. American shipments to Asia during the past 18 months exceeded $118,000,000 in value. The French munitions trust, which owns, through its affiliate, the *Comitie des Forges,* the two semi-official Government papers published in Paris, *Le Temps* and *Le Journal des Debats,* was not only "cleaning up" handsomely by arming Asia, it was also, through its Skoda works in Czechoslovakia, peddling 125,000 modern rifles to Hungary, which is Czechoslovakia's bitterest Balkan foe.

It is a fact, notorious to every student of foreign affairs, that millions of dollars loaned by France in the past decade to her allied States in Europe have been employed, by stipulation, in the purchase of munitions, by those countries, from the French munitions trust. Does the main obstacle to armament reduction become clear?

Boston *Globe.*

Books Received

Farrar and Rinehart, New York.
Living Creatively.—By Kirby Page.

Russell Sage Foundation, New York.
Immigration Gifts to American Life.—By Allen H. Eaton.

The Viking Press, New York.
Kamongo.—By Homer W. Smith.
Prohibition Versus Civilization.—By Harry Elmer Barnes.
Hindoo Holiday.—By J. R. Ackerley.
The Journey Inward.—By Kurt Henser.
A Princess in Exile.—By Marie, Grand Duchess of Russia.
Bloody Years.—By F. Yeats-Brown.
The Journal of Arnold Bennett (1896-1910).
Prospecting for Heaven.—By Edwin R. Embree.
The Salutation.—By Sylvia Townsend Warner.

Wetzel Publishing Company, Los Angeles, Cal.
Philosophy of Light.—By Floyd Irving Lorbeer.

No More War Movement, London.
Gandhi's Fast—Its Cause and Significance.—By Reginald A. Reynolds (pamphlet).

Williams & Norgate, London.
Security by Disarmament.—By G. Norman Robbins.

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